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AUTHOR Burns, Robin
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ABSTRACT

Development education, a new and changing concept, reflects emerging thinking about the processes of developing nations as well as about education. In contrast to international, global, or multicultural education, development education is concerned with broad analysis of international and national political and economic processes which impede development. The need to educate people about world problems results from the widespread questioning about the future of the world. There must be a will to solve global problems, especially on the part of peoples who have greater power and command of resources. Development education, then, is an approach based on an active, participatory concept of the individual's role in society and social change. The content of development education involves the examination of processes, both historically and currently, which affect the development of the individual, the group, society, and the world. It is also concerned with the way in which individuals learn about development and has been initiated in a supra-national, informal organizational context. The content, the structure and methods, and the teacher as both individual and educator are vital to strengthening the relationship between the educational system and particular socioeconomic, political, and epistemological systems. (KC)

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"DEVELOPMENT EDUCATION AS A KEY TO THE UNDERSTANDING OF SOCIAL PROCESSES AND PROBLEMS"

Paper presented at "The Challenge of Pluralism" conference on intercultural education at the Darling Downs Institute of Advanced Education.

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Robin Burns,
Lecturer,
Centre for Comparative and International Studies in Education,
La Trobe University,
BUNDOORA. VICTORIA. 3083
AUSTRALIA

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ABSTRACT

The aim of the paper is

1. To examine the different ways in which education about world issues is handled in different national and organisational contexts.

2. To examine the concept of development education and its relationship to changing understandings of both developmental and educational processes.

3. To suggest further studies based on both the evaluation of development education as an effective means for increasing individual awareness of and participation in society, and on the use of development education as a key to the processes of the legitimation of educational knowledge in different societies.

"DEVELOPMENT EDUCATION AS A KEY TO THE UNDERSTANDING OF SOCIAL PROCESSES AND PROBLEMS"

I THE TERMS

The subject-matter dealt with here covers a broad and diverse field, and one which has suffered from lack of definition and clarity. Development education is, further, lumped together with other terms such as "education for international understanding", "international" or "internationalised education", "education for global consciousness", "inter-cultural" or "multi-cultural education" and so on.

The first task is thus to attempt to bring some order to this situation.

The term "education for international understanding" is the one promoted chiefly by UNESCO, by whom it is taken to mean:

> "(a) The word 'education' implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is not limited to any specific activities.
>
> (b) The terms 'international understanding', 'co-operation' and 'peace' are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms.
>
> (c) 'Human rights' and 'fundamental freedoms' are those defined in the United Nations Charter, the Universal Declaration of Human Rights and The International covenants on Economic, Social and Cultural Rights, and on Civic Political Rights".[1]

It is thus clearly linked with the aims and ideals of the UN Charter, and the three key emphases are on respect for all peoples, a recognition of the interdependence of peoples and nations, and the need to maintain peace between nations. Earlier formulations by UNESCO stressed the understanding aspects, for example a 1951 seminar in India on "Humanism and Education in East and West",[2] and were applied more specifically to the problems of training foreign students.

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1 "Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms", adopted by the General Conference of UNESCO at its 18th session, Paris, November 1974, p.4.

2 International round-table discussion organised by UNESCO, Paris 1953.

It is in this context of foreign students that the term "international education" was first used. The Dutch orientalist van Nieuwenhuijze, writing in 1963, considered international education to be the making available for international use of such specific knowledge and experience as are the specialities of Dutch (the hosts) scientists and scholars or it is meant to devote special curricula to subject matters which can be dealt with by international groups of participants, (both teachers and students).[3] While other terms also consider the inter-cultural encounter an important aspect in increasing understanding between people and cultures, this early formulation is the most specific in its placement of international education in a multi-cultural physical/social setting.

"Internationalised education" is the term adopted more recently by the former Swedish Prime Minister, Olof Palme. Rather than aims, he stresses two main motives for the internationalising of the entire Swedish educational system:

1. The general internationalisation motive in which it is "considered in a national interest to have education create
   (a) increased insight into the home nation's determinants in a rapidly changing world;
   (b) increased understanding, and hence respect, for conditions which stem from antecedents other than those in the home nation or culture;
   (c) increased ability to take part in and influence the interplay between conditions of local or national origin and factors of multinational or universal import".
2. The labor market motive which is "interpreted to mean that university education must adapt to the fact that more and more vocational duties are rapidly taking on an international flavour".[4]

These motives are based on a recognition of the "trend towards greater dependence and teamwork between countries and peoples".[5]

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3 van Nieuwenhuijze, C.A.O., Cross-Cultural Studies, The Hague, Mouton & Co., 1963.

4 Internationalising Education, Summary of Reports from the Swedish Committee for Internationalising University Education, Stockholm, Office of the Chancellor of Swedish Universities, 1974, pp.12-13.

5 ibid, p.12.

"Education for global consciousness" is likewise based on the proposition of interdependence between peoples. "The purpose of global development studies is to help students see themselves and their society as an inseparable part of the global community of societies and to accept their inescapable responsibility for the welfare of the global community" writes one American organisation, MIND, in an introduction to a model curriculum unit.[6] Like education for international understanding, appreciation of the interdependence of peoples and the need to make people aware of this is uppermost in this formulation.

"Inter-cultural" or "multi-cultural education" again has links with the other concepts. Its focus, however, is more on the appreciation of cultural relativity and on providing the student with tools to understand differences and similarities between cultures. Various experiments in it, in the U.S., U.K. and Australia, have stressed an actual or simulated inter-cultural encounter as a critical factor in the learning experience. As Smart says, "Multicultural thinking is not done by machines, but by persons - by persons who care about some things and not about others, who have, in a word, values ... Such thinking must therefore take account of others' values and our own".[7]

II DEVELOPMENT EDUCATION

In comparison with the above, development education[8] seems at first to have been conceived on a more restricted scale. The term in fact has two different uses -

(i) Especially in the North American context, it has been used to refer to American assistance to education systems in developing countries.

(ii) In the sphere of international and national agencies, especially NGOs but including FAO, it grew out of simple information programmes about the practical development assistance projects which the agencies were undertaking. In the aftermath of the first development decade, with the growing concern over the lack of significant progress from aid efforts, as well as a growing search for new formulations of the development process, development education became a more autonomous activity.

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6 Global Development Studies, N.Y., Management Institute for National Development, 1973, p.5.

7 Smart, R., "Developing Global Consciousness", draft for the NAFSA National Convention Does Study Abroad produce Global Community Consciousness?, 1974.

8 Hereafter referred to as "DE".

Thus, DE has moved from an exclusive concern for developing countries to a wider analysis of international and national political and economic processes which impede development regardless of the labelling of the society in question. There is an increasing dissociation from the base of DE in projects of assistance, and with this a questioning of the assumptions about the nature of desirable development paths has come to the fore. As early as 1970 a European seminar defined the aim of DE as:

> "the kind of education which will prepare people for world development - people in all sectors of our present society and in all parts of the world ... education must prepare (today's children) to understand and take part in the development process; otherwise they as individuals will be as badly deprived as society in general".[9]

On examining these different concepts, some points need to be raised:

(1) With the possible exception of DE and UNESCO's endeavours, the origin of the concepts and the arena in which they are promulgated is a developed, western nation. Where justification of this is considered necessary, it is made on the grounds that, since the commanding economic position and present resource consumption of the wealthy countries will determine the amount of resources available to the world as a whole, and since these countries are democratically governed, <u>through education</u> their populations can be brought to see the need to ensure that their elected representatives do something about the world situation. This expressed by the then Prime Minister of Sweden as:

> "An important and necessary means (for a small country like Sweden to choose for itself its future in a world with constantly changing influences of the great powers and multi-national enterprises) is that we study the future, for ourselves and for our own environment".[10]

One form of justification for including multicultural studies stems from the theoretical contention at least that ethnocentrism is a negative, counter-productive attitude. Its counteraction is a pre-condition for real efforts at the practical level to assist people who are different from ourselves.[11]

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9 <u>Development Education: The School open to the Third World</u>, a European Workshop on Development Education, Stockholm, November 1970 p.1.

10 <u>Sveriges internationella vilkor</u>, Secretariat for Future Studies, Stockholm, 1975, p.7.

11 van Nieuwenhuijze, <u>op.cit</u>.

(2) It is not simply a result of the economic position of the West that has led to the consideration of these various topics within the different education systems. It is also an aspect of the educational traditions there. For educational priorities are ideally focussed on local, national and regional problems, which may in some cases include a study of the impact of the West on their culture and society. But discussion of broader principles on the whole is a luxury for the wealthy nations which do not have to wrestle, day-to-day, with illiteracy, poverty, ill-health, instability and so on.

(3) To a considerable extent, there is a distinctive "national" flavour in the particular formulation adopted. Thus, the Dutch[12] have emphasised the use of their resources for bringing together international groups to study international issues. The Swedes[13] have concentrated efforts on their own population, and have largely ignored the growing diversity of that population. Although their "market motive" is claimed to be subordinate to the general, humanitarian one, it is still an important feature of the approach. The global and multicultural formulations in the U.S. can be seen to reflect to some extent both the "melted pot" that is the present US. population, and also its perceived position as the world's greatest power that should do something for the weaker brethren. "DE" has been used more commonly in the U.K.,[14] Canada[15] and Australia,[16] which can at least tentatively be attributed to their current positions as medium powers, with a liberal-humanist tradition and with widespread contact with the developing world through the former colonial empire, even although Canada's actual involvement in this is vicarious through membership of the British Commonwealth together with some growing concern with the Canadian Indians and the "French-Canadian problem".

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12 e.g. Everts, P.P., A Survey of International Studies in the Netherlands, Leiden University, 1974 : 76.

13 e.g. Lindholm, Stig, The Image of the Developing Countries, Uppsala, The Dag Hammarskjöld Foundation, 1971; Sveriges internationella vilkor, loc.cit.

14 e.g. Wright, David and Jill, The Changing World in the Classroom, London, VCOAD, 1974.

15 e.g. Walmsley, Norma, Canadian Universities and International Development, Association of Universities and Colleges of Canada, 1970.

16 e.g. Burns, Robin, "Unity and Diversity in Education: Education for Misunderstanding?", Paper presented at the 4th A.C.I.E.S. Conference, November 1976.

Filling out further in very bare detail, in Norway, Denmark and West Germany[17] the issues have received less prominence other than through, on the one hand, concern with questions of aid including, especially in Germany, the training of foreign students, and on the other, political and economic analyses of the world situation. Finland's[18] approach closely approximates that of Sweden, although there voluntary groups have been more active than government in engaging in international education. In France,[19] as in other parts, political and economic analysis has been more actively pursued than cultural considerations, although the multi-ethnic nature of the French population has led to increasing consideration of multi-culturalism at least from a practical viewpoint at the school level. Italy[20] has recently shown some interest in the topics though with greater emphasis on its own economic diversity, as well as some recent experiments with international schools.

III TENTATIVE CONCLUSIONS

Two tentative conclusions can be drawn from this.

1. Concern with issues of an international nature, especially of the intercultural variety, has been almost exclusively a concern of western nations.
2. The details and emphases of such concerns seem to be given different expression in different national contexts. Further, one particular aspect, development education, has been almost exclusively considered by NGOs and promoted outside formal educational institutions.

IV COMMON CONCERNS

So far attention has been drawn to some of the main concepts used in talking about education where the concern is with some aspect of the international situation and/or of the relationships between peoples, societies, cultures and nations. Proponents of each have claimed that their approach is more useful, and deals with the significant issues. Common themes can however be discerned, two of the most important being:

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17 See Padrun, Ruth, In-School Development Education in the Industrialized Countries, Rome, AD/FAO 1974, and
Burns, Robin, Higher Education and Third World Development Issues: An International Comparative Study, Rome, AD/FAO, 1975.

18 e.g. "Education for International Understanding, Co-operation and Peace as related to Social Reality", Helsinki, Finnish UN Association, 1975.

19 Padrun and Burns, loc.cit.

20 e.g. "An Educational Experience in Italy: the UNICEF School Programme", Rome, AD Ideas and Action Bulletin, No. 110, 1976/3.

1. The frontiers of the world are shrinking, and there is widespread questioning of the future of the world, even if we avoid a nuclear holocaust, in terms of the availability and distribution of resources.

2. In order to solve problems which have assumed global dimensions, there must be a will to do so on the part of peoples, especially those who have greater power and command of resources. Whether the motive behind this thinking is a survival one, or based on some form of individual or collective guilt or humanitarian concern, there is a recognition that the present barriers to such problem-solving are not only technical but human-social, including political and economic.

Thus, underlying attempts to educate people about world problems and other people, are assumptions concerning the nature of man, the nature of society, and the nature of social change.

1. Man. The most relevant aspects concern assumptions or propositions concerning the potential of the individual, both as individual and in relationship to others. A critical aspect of this which has been selected by recent writers is whether or not the individual is considered to be a passive object, at the whim of his own drives and socially imposed constraints which become internalised through socialisation, or an active subject participating in social processes.

"Man becomes a subject to the extent that

- he becomes conscious of reality and analyses it critically
- he establishes mutual relations with other beings
- he, through his personal involvement, transforms the world, creates culture and makes history" [21]

From this it follows that methods of teaching will be affected by the view of man's role as object or subject, and the stress placed on the individual's ability to alter "social reality", and this in turn affects the development of the individual, especially such aspects as self-esteem and the way s/he relates to others.

2. Society. As with man, the assumptions underlying the nature of society in which education takes place need to be clarified in order for the individual to understand social institutions and processes.[22] This provides a framework for analysing these institutions and processes, and for enabling the individual to actively participate. By extention, a wider framework for looking at other

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21 Lindholm, Stig, Conjoining, Identity, Meaning: The Animation Report No.1. Department of Education, Stockholm University, 1975.

22 e.g. Douglass, Malcolm P., Social Studies, London, Pitman and Sons Ltd, 1967.

societies and "world society" enables both an overview of the social world at various levels as well as a basis for examining particular social issues, to be developed.

3. Social Change. This can be partly subsumed within the concept of society. It has been singled out because the types of education under consideration at least implicitly aim to prepare the individual for the future which does not necessarily imply a simple projection of the present.[23] It is further linked to the distinction between passive and active "models" of individual participation in society, as well as to the nature of social processes and the range of options for individuals and social groups.[24]

V DEVELOPMENT EDUCATION AS A DISTINCTIVE CONCEPT

Development education today is an approach to education based on an active, participatory, subject concept of man's role in society and social change.

It is perhaps significant that DE has come into being mainly within non-governmental organisations. While at first sight, its initial concern for developing countries might prove to be a limitation, it is maintained on the contrary that this provides it with three major advantages:

1. The concern with developing countries led some writers back to considerations of how these countries came to be different. This was not a simple anthropological search for cultural origins or attempts at racial or social explanations for human diversity, but an examination of the contact between developed and less developed societies exemplified in colonialism.[25] Such analyses have focussed on the political-economic effects of colonialism and the post-colonial ties. These include aid, trade and factors which inhibit social change or determine the directions it has taken. Coupled with an examination of social diversity and of options available to societies today, these analyses provide a global perspective for the understanding of dynamics within and between societies. They also provide

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23 Different approaches to the future are well analysed in Amoda, Colette, "Liberating Education: A Marxist Perspective on Education for the Future", Working Paper, City University of New York, 1975.

24 see Burns, Robin, "Towards an Understanding of Development Education", Dept. of Education, Stockholm University, Occasional Paper, no. 3, 1976.

25 e.g. Hayter, Teresa, Aid as Imperialism, Harmondsworth, Penguin Books, 1971.
Jalée, Pierre, The Third World in World Economy, transl. Mary Klopper, N.Y. and London, Monthly Review Press, 1969.
Seers, D. & Joy, L. (eds.) Development in a Divided World, Harmondsworth, Penguin Books, 1971.

links between the past, present and future, placing present differences between societies in an historical perspective which, together with current knowledge can provide some insight into future alternatives. While economic future forecasting is presently in fashion, Galtung has indicated that a perspective which takes into account the differences between societies and the needs of people, both material and psychological, indicated by a thorough analysis of different types of societies, provides different predictions for future changes which will involve all societies.[26] Galtung indicated that the gaps between developed and developing societies may only be bridgeable by revolution, thus adding a new dimension to the analysis by pointing to the relationships between development, peace and conflict. Thus, contrary to many UN formulations, peace is seen as more than the absence of overt forms of violence, and development studies can be linked to peace and conflict studies which emphasise the importance of "structural violence", since this in turn can be linked to the colonial legacy and forms an effective method of oppression not often recognised by those who focus on physical force.[27] And by widening the scope to include such social processes, other links can be formed to areas of study like race relations and women, all helping to provide a more comprehensive analytical framework.

2. Another strength of DE is that the stimulus to examine social processes on a worldwide scale has come increasingly from the developing countries themselves.[28] One strand of this, which is related in part to the analysis of structural violence, is liberation theology which has grown out of the work of slum-dwelling priests in Latin America.[29] This has tended to upturn earlier Euro-centric justifications for DE, based on a combination of the protestant ethic, notions of charity and a continuation of the leadership role of the developed nations. While developing nations perceive DE in different terms and applying particularly to awakening their own citizens to participate in national or regional development efforts, DE is still largely an effort promoted by NGOs which are increasingly influenced in their thinking by dialogue between developed and developing country members.

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26 Galtung, Johan, "World Order Models", paper presented atthe course on Future Models, Inter-University Centre, Dubrovnik, Yugoslavia, March 1976.

27 The "structural violence" analysis is well exemplified in the writings of Helder Camara, e.g. Spiral of Violence, London, Sheed and Ward Stag books, 1971.

28 This is perhaps best shown in the 1974 call for a "new international economic order".

29 e.g. O'Collins, Gerald, "The Theology of Development", Lecture given at the University of Papua New Guinea, May 1973.

3. As a result of the far-reaching nature of analyses of social processes and the realities of world power that development educators have engaged in, their approach is both global in scope and comprehensive in content and approach. A significant contribution to their understandings comes from consideration of modernisation and power on a global scale, which leads to a realisation that modernisation, which is commonly held to be the goal of development, is impossible for peoples subject to different socio-historical processes. Colonialism and post-colonial development aid most often lead to the "development of underdevelopment" or "developmentalism".[30]

Thus, the content of DE involves the examination of processes, both historically and currently, which affect the development of the individual, the group, the society and the world. Its focus is increasingly on features of relationships between individuals, groups and nations, which inhibit or encourage self-determination, and it is concerned with possibilities for change as well as understanding of the status quo. It is not limited to relationships between developed and developing countries, but sees rather that this is one example of processes which occur between individuals (e.g. men and women) and groups within a society as well as between societies.

VI DEVELOPMENT EDUCATION AS PROCESS

Development education is not just concerned with studies of development in various human social situations, but with the way in which individuals learn about these situations. The fact that DE, as distinct from the other related educational concepts, has largely come into use outside formal educational contexts, is significant. While subject to the constraints of experience and understanding of education inherent in the situation, it has also been free of the constraints of the formal systems, especially of the exigencies of curricula and examinations, locus, and the particular age and ethnic compositions of the participants. It is thus more free of the constraints of a particular national system, both in terms of the issues and of the approaches to them. One of the problems, in fact, which development educators have faced has been how to get their ideas incorporated into the formal system. Where they succeeded, they have often been disappointed with the results, in terms of the acceptance of only part of the content which they consider vital (e.g. exclusive emphasis on developing countries or on multi-cultural situations), incorporation within the

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30 See Berger, P.L. and B., and Kellner, H., The Homeless Mind: Modernisation and Consciousness, Harmondsworth, Penguin Books, 1974.

formal methods of teaching which emphasise the passive role of the learner, or division of the subject matter into "units" which are not necessarily connected and suffer from the disadvantage of formalism ("we did development in Term II last year") or fragmentation into distinctive discipline areas, which runs counter to the aims of DE.

However, at the same time that understandings of development have been changing, so too is educational change apparent. Singled out would be greater teacher-autonomy, introduction of general, inter-disciplinary subjects, changing attitudes to pupil-participation and decision-making and so on. At the same time it is a curious fact that while most educational ideologies emphasise, as does DE, the crucial importance of individual development, this is widely interpreted in practice as individual-social development. The school or the university or college has a socialisation function, and individual interests are interpreted as fitting happily into one's social role - and it doesn't take full acceptance of Illich, Reimer, Levin, Christie or any of the other more radical critics of education to perceive this. Cowen has shown the relationship between such thinking and the rise of mass education.[31] It does not take a large jump in reasoning to see that, as even higher education approximates mass education, its social role too more closely parallels the lower levels.[32]

Nevertheless, while some would still maintain that DE, if it is to remain true to its nature, is best pursued outside formal institutions, others consider that changes within formal education could bring it more nearly in line with the processes of DE and hence DE is a basis for all education.

VII DEVELOPMENT EDUCATION AS AN HYPOTHESIS

Development education has emerged from the linking of changes in the conceptualisation of development processes and educational changes, which lead to a form of individual and social learning as a basis for both a core content in education and a process for undertaking it.

One approach to the further study of DE is to analyse further the differences between it and the related concepts outlined earlier. From this analysis a number of hypotheses can be put forward concerning the effectiveness of DE, both in content and methods, for learning about development issues and for changing attitudes to and action regarding individual roles in society.

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31 Cowen, R., "The Legitimacy of Educational Knowledge: A Neglected Theme in Comparative Research", paper presented to the New York Academy of Science, 1975.

32 This is reflected in recent statements by western governments, couched in terms of concern for rising youth unemployment, emphasising the need for education to be more "socially relevant".

While this is linked to the general problems of educational evaluation, such an approach would provide useful information regarding the claims that DE provides a more comprehensive framework for learning about issues of world significance and a better means of activating individuals to participate in society.

However, it should be remembered that DE as outlined has been developed in a supra-national, informal organisational context. Both educational sociologists and sociologists of knowledge have increasingly examined both the nature and extent of the subservience of education to the wider societal political and economic influences, including the value framework of society, as well as the role of society in legitimising the types of knowledge to be transmitted through the formal educational institutions of a particular society.[33] The possibility arises therefore, to consider DE as a dependent variable such that the nature of DE is shown to depend on factors including the development goals and strategies, at home and abroad, of a national government, the major interest groups determining the content of the education system, and the nature of that system especially the way in which educational change is brought about. Tracing the differences in DE in various national contexts thus becomes one aspect of the comparative study of the relationship between education and its social setting, and the legitimation of educational knowledge. Once the parameters and processes of this legitimation have been established, it should then be possible to predict the way in which DE would be treated in a particular national context.

VIII WHY TEACH ABOUT GLOBAL ISSUES?

> "We are extremely busy, drained of nervous energy most of the time, continually pressurised by the pupils and anxious also to conform as much as we can with the requirements of the school hierarchy, the parents, the exam system, even the local press. We have enough pressure and wear and tear as it is, without taking on board a whole series more.[34]
>
> "I feel that this book does not do sufficient to acknowledge the highly controversial nature of the issues it explores. This controversial

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33 Of the many writers who could be mentioned here, attention is drawn to: Brown, R. (ed), Knowledge, Education and Cultural Change, London, Tavistock Publications, 1973: Cowen, R., loc.cit.; Huizer, G., "Applied Social Science and Social Action" in Huizer, G. and Mannheim, B. (eds.) The Politics of Anthropology, The Hague, Mouton (forthcoming) and Young, F.D. (ed), Knowledge and Control, London, Collier-Macmillan Publishers, 1971.

34 Quoted in Richardson, Robin (ed), Learning for Change in a World Society. London: World Studies Project, 1977, p.14.

character surely raises crucial issues of principle - and of immediate practicality - about the teacher's commitment/neutrality, about the authority of the teacher, and about the teacher's responsibility to the opinions (including the 'prejudices') of children, parents, tribe or nation ... even in countries where /this book/ can be used in principle teachers will in practice face extremely complex problems with regard to their own stance. I don't see any easy answer to these questions."[35]

"To introduce development education in teaching means a change in procedure and in method ... Many teachers, while experimenting with new teaching methods, are not sufficiently trained and informed to deal with problems of development. There also are many who hide behind pedagogy because of refusal or fear of introducing controversial problems or of 'politicizing' the school ... it is not only the lack of training but also of agreement, corporatism, and conservatism on the part of teachers that constitute major obstacles to development education ... the most innovative experiments in the field of development education (and in all other fields of education) have a chance of succeeding only with teachers' participation and interest. It seems to us that one cannot discuss development education in the school without first discussing development education on the level of the teacher."[36]

The first two of these quotations are the reactions of British teachers to a new resource book, Towards Tomorrow, the last is part of the conclusion to a study of development education initiatives and problems in six European countries. They have been quoted at length because they raise many of the critical issues involved in the discussion of teaching about global issues.

To ask first questions first, the obvious starting-point is to raise the issue of why teach about such topics. Of those in favour of teaching them, answers range from the topicality and media emphasis on issues such as poverty, the environment, the energy crisis, aid and race relations, to deductions from an individual's philosophical or ideological position which suggest that it is important for students to know about certain concepts and topics. Those who oppose class or lecture room treatment of them, point to their controversial nature, to the difficult questions of objectivity and factual presentation, and to the already-overloaded curriculum, where increasing demand is being made from all sides to include this or that topic. The objection is also raised that, in today's society, there are so many newly-articulated problems in both

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35 Ibid, p.13

36 Padrun, Ruth: Development Education in School. Paris: IRFED, 1974, p.65.

education and society, that issues such as justice, internationalism and the global future seem so remote from the basic struggle to teach literacy and numeracy skills, to grapple with the realities of the multicultural classroom and the survival of individual students and teachers, as to appear utopian ideas beyond the grasp of most.

Films such as Five Minutes to Midnight probably present in far more graphic ways than logical arguments or emotional appeals some of the major realities of life today . It is not mere rhetoric to examine the state of the world - be it the immediate life-space of the individual or the Martian's global perspective - and to note that such issues as world trade, the use of resources, the distribution of resources and even the quality of life have become of such major concern that it is very difficult to consider them without some realisation of their interdependence and their relevance for us. This interdependence has several dimensions: the issues themselves are related and decisions and actions concerning them on the part of a small group or nation have effects which reach well beyond those of the group in question. Take the topical issue of whether or not Australia decides to mine and export uranium. While the government's stated aims in deciding to do so may be phrased in terms of the needs of the internal economy, with some emphasis on the diplomatic/trade spin-offs and even the contribution to the world energy crisis, it does not take much imagination to also consider the side-effects in terms of increasing the potential for radiation accidents, raising the level of lethal pollutants, even increasing the potential for new levels of international terrorism, "official" and "unofficial".

A perhaps less emotive example would be that of tariffs. We may decide to raise or lower the tariff barriers to certain imports from developing countries, such as cotton textiles. If we raise them, the Australian consumer pays more, jobs in our own industry are preserved, and the foreign exchange earnings of the developing countries involved are disrupted, even leading to unemployment especially where a significant export consists of textiles, and this in turn affects their domestic economy. If we lower tariffs, the reverse takes place, and in this case, it is likely that migrant women in particular will be unemployed. All this may lead to import substitution and the further development of synthetics, which has long-term effects on the pattern of trade and the balance between developed and developing countries.[37]

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37 Voluntary agencies in Switzerland, West Germany, the Netherlands and Australia have taken up this issue and focussed on the jute industry in Bangladesh as a case in point.

On the surface perhaps these examples seem remote from the child in the classroom, or even the trainee teacher, and we are used to shrugging them off as the concern of the economists. For at least two decades following the second world war the world enjoyed a period of economic expansion which, apart from the shadow of the Cold War (in some instances stimulated by it), dominated thinking in all spheres. Economic development was seen as the solution to a wide range of social problems, and for those poor, newly independent nations, economic assistance was to be the key to their future, which was envisaged as an attempt to catch up through imitation of the industrialised countries.

The widely acknowledged failure of the first United Nations Development Decade, together with rising concern for the socio-political and cultural effects of economic growth along western lines including the effects of foreign aid, and the realisation of the negative effects of industrialised society as well as the recent downward trends in the world economy, challenge such economic hegemony. More and more people are questioning the sort of society we have built, whether it is a society which fails to provide employment for young people, equality of educational opportunity for minority groups or adequate protection of the national heritage, or a world society in which the righ are the powerful and dictate the terms of life to the poor and under-privileged, backed up where necessary by the use of various forms of violence. One does not have to be a doomsday prophet to realise that all is not right with the world.

The rising cost of the weekly food bill may be blamed on the government, the unions or even the weather, so long as out thinking and experience is limited to our immediate circle and the news media. One could say that it is in certain interests to keep us thinking along such lines, for causation is attributed to forces beyond our control and reactions are limited to frustration, hoelessness and powerlessness. This applies even more to the spectable of disaster, violence and injustice amongst people and in places remote from us. We develop our various explanations and rationalisations which on the whole serve to enable us to continue to function by distancing, abrogating responsibility and therefore action, and protecting our outlook and way of life.

While such reactions may be necessary to preserve our immediate psychological health, increasing realisation of the finiteness and inter-dependence of this planet provides a constant challenge - or threat. We are - or will be - affected by happenings which seem at present remote, or presented in a biassed way by interest groups for their own ends; our actions, or failure to act, may in turn have ramifications which are barely conceivable. This in a

sense is the negative case for concern with what can be loosely termed global issues. Put positively, we are alive, we can act, and the future is ours to make, even if we limit our sphere of interest to our present concerns and contacts. To be human is to be responsible; to be responsible is to be aware, to reflect and to act on our reflections, together with others.

IX THE ROLE OF EDUCATORS

It is at precisely this point that consideration of our role as educators arises. In arguing the case for illuminating our task with knowledge and understanding of our role as responsible human beings, the "why" of teaching about social processes and issues, two major aspects can be taken into account.

1. The social role of the educator. It seems undeniable that education is a dependent institution, set up by society to socialise the young into the prevailing norms and values and to sort people into appropriate status and occupational slots - one is tempted to add to determine whether or not they will work.[38] The educational innovator today has only to apply for funds - or even simply engage in activities - outside the current trends or priorities, or to seek promotion or a new job, to realise the extent to which educational decision-making is based on non-educational factors, and often taken by people with no immediate connection with educational institutions. There is an interplay of factors determining the content and methods of education, and whom shall receive what amounts of different kinds of education.

Thus educational knowledge is not simply determined by what an individual educator thinks is important and the function of education, stripped of its idealistic rhetoric, is to train various levels of useful citizens whose usefulness is judged by overwhelmingly short-term political and economic interests of the dominant group(s) in society.[39] Insofar as educators acquiesce in their socially-determined role, they appear to be aligned with those groups. By not introducing their student to the realities of the world, at home and abroad, other than through the selective filter of legitimated knowledge, they perpetuate limited world views and values, the main function of which is to preserve the status quo. This seems particularly so in Australia where, despite trends towards increased autonomy in curriculum

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38 Pertinent criticisms appear in Illich, Ivan: Deschooling Society. London: Calder & Boyars, 1971; Reimer, Everett: School is Dead. Harmondsworth: Penguin Books, 1971 and Young, M.F.D. (ed): Knowledge and Control. London: Collier-Macmillan, 1971.

39 In addition to Young, see Beck, J., Jenks, C., Keddie, N. & Young, M. (eds): Worlds Apart. London: Collier-Macmillan, 1976; Brown, Richard (ed): Knowledge, Education and Cultural Change. London: Tavistock Publications, 1971, and King, Edmund (ed): Reorganising Education: Management and Participation in Change. SAGE Annual Review of Education and Social Change, Vol.I, 1977.

determination and the absence of a clear educational philosophy which includes a view of man and society, educators are at the mercy of fund-providing bandwagons and their own limited time, skills and resources.

2. The individual function of education. Related to the social function of education is the effect on the individual of an education system which in practice at least places social goals above individual ones. Four main aspects of this call for comment.

(i) At the level of the content of education, in a society which is only beginning to take any cognisance of the concept of "lifelong education", what is learnt at school, supplemented by the mass media and job training, constitutes the bulk of the knowledge available to the individual about the self and the world. If all three sources are determined by the socio-political, economic and cultural milieu, it is the rare individual who alone breaks through this to discover new knowledge and establish new viewpoints. In relationship to the issues of social and global concern, if these are barely acknowledged or taught in piecemeals fashion, the majority of individuals will go through life with blinkers not of their own making. This in turn will affect their ability to make independent assessments and to act upon them, and yet it has been posposed here that such concerns are becoming of increasing importance not only for the maintenance of our way of life but for the survival of all.

(ii) Such limitations are reinforced by the structure and methods of education. In particular, learning procedures which focus almost entirely on the cognitive side of the personality, and which emphasis the gap between authority and the passive individual, develop at best a partial sense of the individual as active participant. They rather establish individualism, competition, inferiority and inability to act without authoritative guidance as the desired modes of behaviour. When content and teaching methods are linked, the traditional subject divisions lead to fractured images of reality, such as the viewpoint that the last word has been said on a topic when it has been dealt with within a particular discipline, to a devaluation of alternative ways to view a topic or issue and also a devaluation of the individual's contribution to the discovery of knowledge and the consequences of this. Fragmentation is heightened by the traditional teacher-pupil roles, and even where teaching involves more active participation on the part of the student the constraints exercised by the school in general tend to create a credibility gap between the overt processes and the covert ones, the latter reinforcing a passive-object image for the individual. If the world of the classroom creates such a view of the individual, even the most enlightened teaching about global and community processes, issues and responsibilities will be counteracted by the individual's immediate experiences. And yet this need not to be so, as the teaching-learning

approach used by Paulo Freire, and its philosophical underpinning, has demonstrated, not only with illiterate adults in Brazil but in a variety of learning situations.[40]

(iii) We tend to ignore or take for granted the teacher-as-individual. Not only is the teacher important vis-a-vis the students, in the knowledge, attitudes and self-concepts conveyed to the students and the skills imparted, but as a person. Freire has emphasised the de-humanisation of the teacher caught in authoritarian structures which are replicated in his or her classroom practices. The opening quotations point to the strains inherent in the teaching profession, with its conflicting demands. To these may be added a lack of preparation for teaching in the contemporary world. If student teachers miss out on acquaintance with the sorts of concepts about the world, society and education discussed here, or even the opportunity to develop their own world viewpoints and their implications for their chosen profession, during their initial training, it requires an almost super-human effort for the individual to make this up once out in the classroom. And to date, it has been predominantly groups in voluntary agencies who have seen the needs and attempted to prepare resources, workshops and seminars for teachers already motivated to consider such issues in the classroom, and such work is done in the teacher's spare time, mostly at his or her own expense, with no official recognition.

(iv) This leads to the role of the teacher-educator. The problems are twofold - not only are we often further away from the classroom and from our own formative educational experiences, but further up the hierarchy and hence caught between greater freedom to innovate and less motivation to do so, especially when it would impinge on our certification role. Also, however, we are perhaps most disadvantaged insofar as no one is really concerned with updating and broadening our horizons and skills, and peer pressure or that of employers is likely to induce the sort of individualistic competition which we decry in lower levels of the education system. While some would shrug this off and say that student teachers learn far more from their practical experience than from their college lecturers, this is an abrogation of responsibility which can snowball throughout the entire education system.

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40 See in particular Freire, Paulo: Cultural Action for Freedom, Harmondsworth: Penguin Books, 1972. A useful discussion of the relationship between the thought of Freire and the problems of participation is found in LINDHOLM, Stig: Conjoining- Identity- Meaning: the Animation Report No.1. Stockholm: Department of Education, Stockholm University, 1975; the educational problems and prospects are discussed in Padrun, op.cit., which in addition gives valuable information about what is being done in six European countries, which is not readily available elsewhere to the English reader.

X CONCLUSION

Development education is a new and still-changing concept, which is claimed to be a vital aspect of education which is concerned with enabling the individual to understand and participate fully in society at all levels. It reflects emerging thinking about development processes as well as about education and as such can be seen as a new way of teaching individuals about the world in which they live. Further, by the study of variations in the practice of DE, light can be thrown on the relationship between the education system and particular socio-economic, political and epistemological systems.

The importance of such an approach to the understanding of the individual and social role of education can be summed up in these words of Freire:

> "There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes 'the practice of freedom', the means by which mean and women deal critically and creatively with reality and discover how to participate in the transformation of their world".[41]

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[41] Freire, P., The Pedagogy of the Oppressed, N.Y., Herder and Herder, 1970, p.15.

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